

ARREST-O-MOMENTUM



MITOS PROJECT

Dionysus. Dionysus gave her a gold wreath, a work of Hephaestus, and brought her to Olympus. The mortal Ariadne arrived to Olympus so to become an immortal and the spouse of a god, and to be worshiped as a deity. [...] In Naxos, in order to explain the sacrifices that they did to Ariadne, it used to be claimed that there were two heroines with that name: The one who was married to Dionysus in Naxos and was worshiped with cheerful dances and songs; and the second one who was grabbed by Theseus- and the offered sacrifices to the second one were smaller and mournful [...]

Creating Plaster Casts

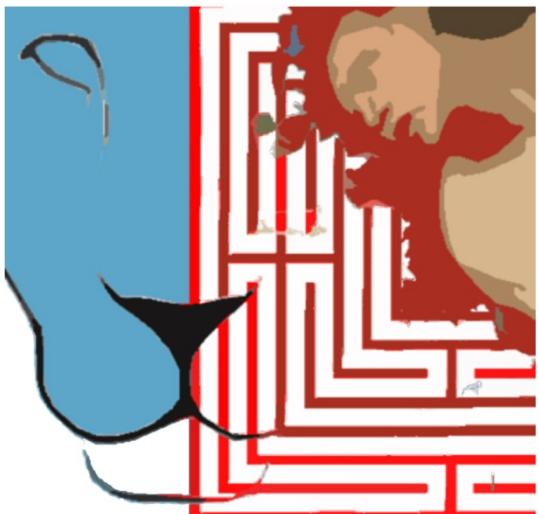
The participants of the workshop are invited to be the canvas from the first day of the workshop. How can we imprint the expressions and the emotions we have when we first meet something new or “foreign” via the manufacturing techniques of mask? Are the multiple roles that exist within ourselves distinct enough? Can we capture and imprint the pause and the expectation?

I. Arresto Momentum/ Capture & Imprint

(of expressions, of emotions, of moments)

ARIADNE: [...] Theseus, fleeing from the island of Crete took Ariadne with him, the daughter of king Minos, with the promise of returning to Athens to marry her. On the way back, after the murder of the Minotaur, Theseus and his companions made a stop at the island of Naxos. There, in the dream of Theseus appeared the god Dionysus and told him that he had to leave the island, abandoning Ariadne. Ariadne stayed on Naxos and married the god

ASCENDO



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II. Ascendo/ Metamorphosis

(of expressions, of emotions, of moments as a duration or/and a continuation)

DIONYSUS: [...] One day, Dionysus was located on the rocks of a coastline and he was staring at the sea. He looked like a handsome young man with dark curly hair and had a scarlet cloak on his shoulders. [...] Suddenly a boat with privateers passed by. When they saw him from a distance they mistook him for a prince. They promised him to take him to Naxos island so that he could meet Ariadne. As he was standing alone, they took the opportunity to grab him in order to ask for ransom

from his wealthy father. [...] They tried many times to tie him up, but the ropes would untie themselves and they would fly through the air. The young god did not speak, nor bring resistance, only smiled. Only the steersman of the ship realized that the prisoner was not mortal, and he urged the rest of the pirates not to hurt him in order to escape the destruction that would follow. But they wouldn't listen. [...] Once they sailed, the boat flooded with wine. A vine with a multitude of upside-down grapes spread on the sails. A huge ivy grew on the mast and the oars got filled with flowers. Dionysus transformed into a lion, while at the same time a bear appeared on the deck, and together they rushed to devour the pirates. [...] The lion devoured the chief-pirate, while the rest of the crew jumped into the sea and were transformed into dolphins. When Dionysus and the steersman were the only ones left on board, the god turned to the steersman and the only word that came out of his mouth was: "Courage...". [...]

Creating the Mask

The participants of the workshop on the second day are invited to create masks using their plaster cast. How can we integrate the Dionysian element in our fictional/inner character? Can we observe and transcreate the imprints of our face? How can our work and our personality be promoted to a higher level via the exchange of ideas and the acceptance of "difference" and "diversity" as a structural element?

LEVAMENTUM



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III.Levamentum / Revival

(of expressions, of emotions, of moments as a duration or/and a continuation)

STAPHYLUS & PEPERETHUS: [...]After he got away from the pirates, Dionysus went to the island of Naxos and married Ariadne. Then Dionysus and Ariadne travelled to the island of Lemnos. There, Ariadne and Dionysus had four sons; Thoantas, Inopionas, Staphylus and Peparethus. Staphylus was the first settler and king of Skopelo Island. In the ancient times, the first name given to the capital of the island was Peparethus, the same name with the brother of the first king.

Giving Life to the Mask:

The participants of the workshop are invited to liven up and give body to the masks that they created in the previous two workshops. What would be the movement of our "other self" if we were to give it life through the principles of physical and devised theatre? If we act as something seemingly "foreign" to us, will we revive and accept parts of ourselves that we have forgotten? How can we awaken the body and make it part of a chorus or a tradition while retaining our personal element at the same time?

artistic conception, research & workshops:

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myth adaptation:

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